

Christianian Reflector.

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WM. S. DAMRELL, PUBLISHER.

BOSTON, WEDNESDAY JANUARY 11, 1843.

(VOLUME VI.—NO. 2.
{WHOLE NUMBER, 236.

A RELIGIOUS AND FAMILY NEWSPAPER,
Published Weekly.

TERMS.

When sent to one individual, and payment received in advance:

Single paper, - - - \$2 00
Seven copies, - - - 12 00
Thirteen copies, - - - 22 00

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All communications to be addressed, POST PAID, to WILLIAM S. DAMRELL, No. 9 CORNHILL, BOSTON, to whom all remittances must be made. Postmasters are allowed to forward money in payment of subscriptions, free of expense.

The Christian Reflector.

For the Christian Reflector.

Letters of Commendation.

NO LETTERS OF COMMENDATION.

[Concluded from last.]

The question now is, can anything be done to correct this evil? We answer, it lies chiefly with the pastors to remove it; for reflection, it will probably appear that we have unconsciously been the cause of it. We do not intend to condemn them, but beg leave to suggest the propriety of considering some things which exist, and others that are deficient, which they can remove or supply, and which, from want of due consideration, may have produced the very evils of which we complain.

1. It is natural for a pastor to wish to retain those in the church by whom he is beloved and who are the objects of his spiritual regard; this mutual attachment may have arisen from his having been instrumental in their conversion, their frequent intercourse, from his excellent and duly appreciated pulpit and pastoral duties, from their efficiency in the church, and their love for its order and its members. It is painful to separate from such, and when they are about to leave, he hopes they will soon return; or that, by continuing their connection, they may feel the same interest for him and the church, and mutually receive and confer the same benefits. He therefore partially advises them not to take a letter of dismission, though they probably thought of requesting one, or at least would have done so had his advice been to that effect, and tells them to take a letter of commendation, or for the present, no letter at all.

2. A pastor sometimes fears that, by advising his members, when leaving his vicinity, to leave the church and unite with another, they will think he has not the regard for them which he has often professed; therefore, to prove his esteem, he tells them he hopes they will soon return, inquires if he is not possible for them to attend occasionally, thinks they are to take letters of dismission at present, fears he cannot do without them, and that he shall be pained to part with them. From an unwillingness to show less affection, and to give their pastor pain, they refrain from asking letters at the time of leaving, and this, with other causes subsequently operating, prevents them afterwards from making the request at all, unless a powerful revival of religion prevail where they live, and they, feeling its influence, and beginning to love God instead of man, are constrained to do their duty. Too many, however, who have but little of the life of religion, encouraged by this practice, remove from their church without a letter, soon neglect all religious duties, and become open backsliders.

The remedy, then, must be applied by the pastor. If he will take the pains thoroughly to instruct his church as to the importance of this duty, point out to them the evils arising from its neglect, and constantly and invariably advise those who leave his vicinity, and cannot very conveniently worship with him on the Sabbath, to take letters of dismission and unite with the church where they can worship; by so doing the difficulty may speedily be removed. He may do this in the meetings of the church; when receiving or dismissing members he will have an opportunity of advertising to it, and be saved the pain of doing it to individuals. Yet if he should not succeed in persuading all to do right in this matter, he must not fail to tell them personally what the interests of the church require of them.

As an inducement to pastors to perform this duty, we would ask them to inquire whether Christ has any local attachments, whether every branch of Zion is not equally dear to him, and whether he cannot take as good care of his sheep in one fold as in another? We would ask whether we possess the mind of Christ in this caring so much for the interest of that part of Christ's kingdom over which we are placed, as to neglect the rest, and often, in our anxiety for it, to injure the rest? Should we not best promote the interests of the Redeemer's kingdom by seeking its general prosperity, making the most we can of every member, and teaching every one to be useful in whatever place God, in his providence, may station him?

Suppose the great Shepherd should summon each pastor to give an account of the flock under his charge, what would we say in reference to those for whose benefit we write? Could we assert that we had done the best we could for them? And would he reply, "Well done, good and faithful servant?" We would not be secure, because our attachments to them were selfish, and theirs to us, and our churches, in too many instances idolatrous; and instead of loving Christ and his cause for their own sakes, we had loved the praise of man, the dignity of station, and the celebrity of a large and populous church? Might he not charge us with starving his sheep, and leaving them without an enclosure, exposed to every tempter, instead of teaching them the importance of seeking immediate connection with the fold where they are located?

We hope this matter will be taken into serious consideration, and that every pastor will feel that there is no danger in faithfully instructing his members never to leave his vicinity, if the place to which they are about to remove be so situated that they cannot

conveniently worship with him, without taking a letter of dismission, and at once uniting with the church where they intend to worship.

The Missionary Call.

We wish we might know who is the author of the following beautiful and eloquent stanzas. We find them in the Macedonian uncredited, and this, we learn, because their parentage is unknown. Probably some of our exchanges or readers will recognize them. If so, we hope some one will gratify our curiosity, and thus enable us to appropriate the credit which some name so well deserves.

There is a voice upon the wind,
A voice that comes from far—
A voice from where the ancient groves
And mountain summits stand,
But 'tis a cry for gospel light,
The echo of the age.
The orb of light is going down;
The crescent hovers to set;
For where the Arab prophet ruled,
The men of God have met;
The Persian mullah seeks for light;
The Tartar waits to know,
If Christ's command has been repented—
'Go, preach my gospel, go.'
Along Sumatra's tropic shores,
And Java's upland vale,
The heathen strain his eye
To catch the missionary's smile;
The idol-gods that long have ruled,
Are buried in the mire,
And the voice from heaven proclaims—
'Go, preach my gospel, go.'
The Karen from his rocky hills,
The coolie from his hut,
Unite their voices with the sound
That comes from Hindostan;
They call on us in words direct,
Or in their cries of woe,
Obey, ye saints, your Lord's command—
'Go, preach my gospel, go.'
The voice of strong emotion still
The breeze from Burma brings,
The call is echoed from the sea,
And China's ancient kings;
The region of the siam-blast,
Where Niger's waters flow,
Begs to us our Lord's command—
'Go, preach my gospel, go.'
From many a river's templed bank,
Where pagoda peaks the sky,
From continental villages,
And islands of the sea,
Each ship that floats upon the wave,
And all the winds that blow,
Ring out to us the Lord's command—
'Go, preach my gospel, go.'

Mr. Shuck's Letter.

We present our readers with the remaining portion of Mr. Shuck's letter from China. Most of what follows is a very interesting account of the conflict between England and China; now, as our readers are aware, happily terminated.

The Government House is a commodious building, to which other wings are still to be added. It is a large, two-story building, with the jail, clerk's offices and guard room in the same enclosure. There are large and substantial barracks at three different positions. A Government Hospital of commodious extent is nearly completed, not far from the Government Warehouse. The Queen's Road is sixty feet wide, and affords a pleasant and convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already begun to run. The public Market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organized police corps, both foreign and native, and four distinct police stations. Robberies in the town however, and piracies in the neighborhood, are by no means infrequent. The harbor of Hong Kong, which is the finest in the world, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of the island at present is probably twenty-five thousand, and consists of all classes of tradesmen and artificers, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present public functionaries of Hong Kong, viz. A. R. Johnstone, Esq., Governor, Charles E. Stewart, Secretary and Treasurer, Major W. Caine, Chief Magistrate, W. Tennant, Chief Clerk, C. Fearon, Clerk to the Chief Magistrate and Coroner, Lieut. Pedder, Harbor Master and Marine Magistrate, A. Lena, Assistant Harbor Master, G. Reynolds, Lands and Roads Inspector. Lieut. Col. Taylor, commander of the troops. Medical duty is performed by the military surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the Blenheim (74) being his flag ship. At Chek Chu, on the other side of the island, where Mr. Roberts is stationed, there are about four hundred troops in barracks. We have money in hand for the erection of the Chek Chu Chapel, but the building has not yet been commenced, as no suitable lot can, at present, be procured. Chek Chu is a quiet little trading town, containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labor. He has purchased a small house, which he has opened for a school room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children, who live in the family and who make considerable progress.

Rev. Mr. Milne, of the Lon. Miss. Soc. proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there, much contracts his missionary exertions. In June, five missionaries from Macao took up their residences at Amoy; viz. Rev. Mr. Abel, of the American Board, Rev. Mr. Boone and wife, of the American Episcopal Board, Rev. Mr. McBride and wife, of the American Presbyterian Board, and Dr. Cummings of Georgia, not connected with any society. Dr. Lockhart of the Lon. Soc. will likely soon join Mr. Milne at Chusan. Dr. Hobson of the same society, is still engaged in medical practice and Christian teaching at Macao. Miss Alders, an intelligent English missionary lady, who supports herself, has recently arrived at Macao from Java, and is anxious to proceed to some station northward. Rev. Mr. Lowrie, who visited China in the latter part of May, proceeded im-

mediately to Singapore, but with the expectation of returning to China.

Of the conflict now going on between England and China, the two greatest empires in the world, you will naturally expect me to say something; and yet I hardly know what to say to give you a distinct idea of these warlike affairs without wearying you with details. The public papers will have informed you that the first campaign under the penitentiary powers of Capt. Elliot, entirely failed of accomplishing any definite object touching the great question at issue between the two nations. Had Captain Elliot pushed his demands to extremes, in the first instance, the Emperor would, most likely, have yielded, for the Chinese were literally unprepared for combat, being incredulous as to the coming of a foreign army, until they found it hovering upon their coast. It was a successful stroke of the wily policy of the Imperial Cabinet, in being able to entice the British plenipotentiary away fifteen hundred miles from the vicinity of the capital, and fixing the seat of promised negotiation at Canton, at a season of the year when they knew he could not return with his heavy ships of war until the end of the monsoon, thus allowing them full time to throw Peking into a state of defence. This they have done to an unprecedented extent. Of the failure of the negotiations in this province, and the capture and ransom of Canton city for six millions of dollars, I need not speak. Captain Elliot having been recalled, Sir Henry Pottinger arrived in China in August, 1841, with full plenipotentiary powers from the British Government, and immediately proceeded northward. The second campaign began. High hopes were entertained that the war, so calamitous to the Chinese, would soon terminate, and peace be established upon a permanent and honorable basis. The bombardment and fall of Amoy, the re-capture of Chusan, the storming and taking of Chinhai, and the military occupation of Ningpo, all followed in quick succession, victory crowning the British arms in every battle. By this time the season became far advanced, and no commissioners appearing on the part of the Emperor, H. E. Sir Henry Pottinger returned to Hong Kong, for the purpose of putting in order the affairs of the settlement, where he arrived on the 1st of February, 1842.

Galled by the consideration that fortune awarded victory to the English in every engagement in the open field, the Chinese commenced a system of harassing warfare upon their enemy, by kidnapping and secret assassination. In this way a number of the English were either killed or taken alive, under the very walls of Ningpo. In December, the British troops marched out of Ningpo, and defeated large bodies of Chinese, and made a vigorous attack upon Ningpo and Chinhai, but were repulsed and pursued with dreadful slaughter. In the beginning of May, Ningpo was evacuated by the British General with the main body of his army, and on the 18th of the same month the third campaign commenced by the storming and capturing of the city of Chaochow. The latest dates of the English army in the valley of the great Yangtze Keang, and flushed with fresh victories, were in full march upon the populous and wealthy cities of Nanking and Hang-chow-fu. Within the space of a very few days they had captured three hundred and seventy-six large cannon, many of them having been newly cast of brass, after foreign models, and mounted upon carriages with revolving centres. In the manufacture of fire arms, building of vessels, and the construction of forts, such has recently been the vast improvements of the Chinese, that rumors have been rife that there must be foreign engineers among them. Such rumors, however, have but little foundation in truth. The guns of the wrecked transport Kite, the fact that the Hong Merchants possess a small locomotive, the continual presence of foreign shipping in the Canton river, and the utter inefficiency of all their fortifications hitherto erected, would, in themselves, be quite sufficient to suggest important improvements to such a people as the Chinese. In and near Canton city, powerful forts have been erected upon new principles, a steamer and new-fashioned war vessels have been built, and establishments for the manufacture of fire arms after foreign models have been put into operation.

For the prosecution of this third campaign of the war, the English have now on the Chinese confines an immense naval and land force, the naval being the largest ever before assembled in Asia by any power in the world. There are about sixty well equipped ships of war, with fifteen war steamers, besides nearly one hundred armed transport ships. As to the land force, there is a formidable army of about fourteen thousand fighting men, with Sappers and Miners, Royal and Madras artillery, and a troop of horse. The Commander-in-chief of all the land forces is Lieut. General Sir Hugh Gough; Major General Lord Saltoun is second in command. The naval Commander-in-chief is Vice Admiral Sir William Parker; flag ship, Cornwall, 74; second in command, Rear Admiral Sir Thomas Cochrane; flag ship, Blenheim, 74. The entire expense of the whole British expedition now in China is upwards of five hundred thousand dollars per month.

The above force, if properly directed, would likely be quite sufficient to seize upon the Chinese empire, and yet every unprejudiced mind, which has studied the subject, must decide that it is not, judging from the past, the object of the British Government to subvert the Government of China. Had this been their object, the whole army in the first campaign would have marched directly upon Peking. Wherever the English force has gone, the power of the Mandarins has been broken; and the capture of Peking will be the last alternative, for when this takes place the power of the Emperor must certainly crumble to the dust, and the rule of the great Tartar Dynasty will be no more; while the English will have upon their hands the mighty task of quieting a population of three hundred and fifty millions, thickly spread over a vast extent

of territory, and in a state of anarchy, consternation, and civil war. At to when the present hostile struggle is like to terminate, it is exceedingly difficult to form any thing like an opinion of even probable remoteness. Many lookers-on argue that a final settlement is far distant, whilst others confidently predict an honorable conclusion of the whole within two months from the present date. My own opinion is that the end is not yet. The present demands of the British Government are something like the following: twenty millions of dollars as an indemnity, the expenses of the war, the cession of one or more positions on the coast, free trade and honorable intercourse with the Empire, and a resident at Peking. It remains to be seen whether the Emperor does not choose rather to throw than yield to these demands.

It is not to be supposed that the British Government is to enter upon the moral merits or demerits of the origin of the war. On this subject vast ignorance still prevails both in England and America. It is not an "opium war," and Mr. Adams is right in stating that its origin must be traced to circumstances long prior to the seizure of the opium, and the imprisonment of the Queen's officer, only afforded, in the eyes of the British Government, a good pretext for commencing those hostile operations against China which they had long contemplated. I refer you with much pleasure to an able lecture on the "War in China," delivered in December last, before the Massachusetts Historical Society, by the Hon. John Quincy Adams. Upon some points Mr. Adams is in error, but being fully aware of the vast amount of ignorance which exists among all classes in the United States and Great Britain on every subject connected with this country, and having made China and the Chinese my sole study for nearly seven years past, I have been astonished, in perusing the lecture, at the accuracy of the lecturer's information and the justness of most of his views.

As a Christian philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God, in the economy and wisdom of his Providence, designs over-ruling all these present evils of war, and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in those extensive dominions. Indeed, most interesting openings have already been made in positions hitherto absolutely sealed, and are now in possession of Protestant missionaries. The progress of events are developing other openings and facilities. Are the churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in this country, and we shall see the kingdom of God and will of Heaven, and let us make unceasing prayer unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious rising of the Sun of Righteousness, and China become enlightened, and Christianized, and sanctified, and saved. Believe me, in the Lord Jesus, faithfully yours, J. LEWIS SHUCK.

For the Christian Reflector.

Missions in the United States.

NUMBER I.

THE AMERICAN BAP. HOME MISSION SOCIETY. This Society was organized in the city of New York, on the 27th of April, 1832. Its object is to promote the preaching of the gospel in North America. The field is extensive. Its cultivation has been attempted in nearly all the United States and Territories, the British provinces and the republics of Texas, where, but principally in the Valley of the Mississippi, missionaries of the Society are now successfully laboring. They supply destitute churches; gather the scattered members who emigrate to new settlements, and organize them into churches; collect congregations where there are but few or no professors of religion, and establish all the moral and religious influences in society which are essential for the restraint of vice and immorality; the purification of social manners and customs, and as safeguards against the encroachments of false religious systems, especially such as antagonize against the free institutions of our country or the consciences of our fellow-citizens. The conventions in the Atlantic States, which are generally auxiliaries, supply their own destitution.

The operations of the Society are carried forward entirely upon the voluntary principle. They are managed by an Executive Committee, appointed annually, whose services are gratuitous. The Society has no permanent fund. Its treasury is supplied by the free-will offerings of its friends. No missionary is entirely supported, but only aided by the Society. They all act under general instructions, and report quarterly to the Committee their labors and success. Arrangements are made by the Boards of Managers of auxiliary bodies, by which great propriety in the appointment of missionaries and the appropriation of money is secured.

The number of missionaries employed since the organization of the Society has been, upon an average, about 75 per annum, and the entire amount expended in all the operations of the Society has been less than \$12,000 per annum.

NECESSITY FOR THE SOCIETY

The necessity for such operations as are contemplated by this Society might be shown in several ways. A few considerations only will be mentioned, in this connection.

1st. The acknowledged duty of Christians, arising from the Saviour's command, to preach the gospel in all the world. Our field comprises a considerable portion of the world.

2d. The duty of Christians in the United States, arising from their contiguity to the population of other parts of North America. The savage tribes receive the attention of another society; but the state of civilization of a considerable portion of the remainder is far from perfect, while in that portion, as well as

among the more enlightened, the Popish religion is widely prevalent.

3d. The duty of the churches in the United States to employ all the influences committed to them by the great Head of the church, in forming the character and directing the energies of the rapidly increasing population around them.

The first subject needs no discussion; and we only allude to the second, because the population of all North America is embraced within our field. Our missionaries have labored in Texas and the Canadas; but there are millions north and south of us, to whom they have not had access, and many thousands of the number never heard a sermon from any evangelical missionary. The present and present dangers of a free and fertile soil, situated within the most favorable latitudes for the purposes of man; very rich in mineral, vegetable, and animal productions; and an unsurpassed extent and distribution of lakes, rivers, and streams, mountains and valleys; every facility seems afforded to the industrial and pleasurable pursuits of its inhabitants. The free character of the government guarantees to every citizen untrammelled rights of conscience, security of person and property, and enjoyment of the honors and emoluments of office. It should be added, that by far the greater part of this territory remains unoccupied by man, and that there are but few poor who, if they are industrious and prudent, would fail to obtain possession of a farm, or prosecute some branch of business, which would enable them to support and educate their families in comfort and respectability. With such advantages, this country must be regarded by millions as a most desirable retreat from older portions of the world, which, though the places of their nativity, are also the scenes of their poverty, servitude and degradation. In this we have, in fact, one prominent cause of the rapid increase of our population.

[To be continued.]

Editorial Gleanings.

"Jesus is not a Man."

We recently noticed an account given by one of the pastors in this city, in a public discourse, of a conversation which passed between the Emperor Napoleon, after his banishment to St. Helena, and his faithful friend Count de Montholon. That conversation was published not long since in a foreign journal. It is so well authenticated, and so interesting in its contents, that we cannot resist the temptation to reproduce it.

"I know men," said Napoleon, "and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs and miracles; and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world, to reveal the mysteries of heaven and the laws of the spirit.

"Alexander, Caesar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour, millions of men would die for him.

"It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other, I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mystery of the cross.

"I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed; loved and adored, and which is extending over the whole earth. Call you this dying? Is it not living, rather? The death of Christ is the death of God."

Napoleon stopped at the last words; but Gen. Bertrand making no reply, the Emperor added: "If you do not perceive that Jesus Christ is God, I did wrong to appoint you General!"

Easy and Pleasant to Forgive.

The following excellent ideas on forgiveness are copied from an English periodical. Would that such lessons might be effectually learned.

There is no feeling more consistent with our better nature, or more in accordance with the dictates of the noble soul, than that which prompts us to forgive and forget an injury inflicted in days gone by. Yet reasonable as this may seem to the intelligent mind, still there are those who, unsatisfied with all the revenge that they could reap in life, would follow to the silent tomb, and engrave there the sins of youthful days. Yes, and we often even find those who profess to be followers of the "meek and lowly Jesus," in possession of this unforgiving spirit. Though in vain they search the great volume of inspiration—or gaze upon the broad page of nature's works—no lesson is here taught, save that of forgiveness. And he who would follow the example and precept of his Master, must

be willing even to forgive an enemy. Some may allege by way of excuse, that it is a task to forgive an intentional wrong; yet the experience of the world has proved that it is less difficult to forgive, than to seek a useless revenge.

Where is the individual who could not seek his pillow with a heart more at ease, after having forgiven an enemy, than he who has imbedded his hands in a fellow-being's blood? The spirit of forgiveness yields more happiness to the possessor, than can possibly be enjoyed by any one deprived of this feeling. Then, if we would enjoy the reward of virtue—and escape the lasting pangs of remorse—let us be ever ready to extend the hand of forgiveness to those who have once wronged us. By taking this course, we seek for a light beyond the tomb. If you would turn the late of the unforgiving heart, go to the prison house, or stand beside the scaffold, and you will see the result of revenge and crime. Ask the victim who is about to pay the forfeit of his guilt, by yielding up his life, why in the prime of life he stands upon the verge of eternity? and the answer comes back upon your ear that tells in accents loud "the revenue of an unforgiving injury." But how different the last moment of the dying Christian—the ever prays for those who have revenged themselves on him, and with a smile forgives the world, as his spirit is about to seek a "mansion in the skies."

The Pharisee and the Publican.

"Stand by!" cried the Pharisee, "dare not to sin! Holy prayers with thy sin-checked vow!" The publican heard, and remained silent. From the school of the hypocrite's brow: The one through the temple with majesty swept, With his hundreds admiring around; The other retired to a corner and wept, As he bent his meek eyes on the ground. "I thank thee," O God," said the former, "that I have not here for my sins to atone; From fraud, and extortion, and lewdness I fly, Nor was e'er as a publican known: Sift twice in the sack I am careful to fast: All my tithes I as faithfully pay; And thus have good hope that in heaven at last I shall all thy bright glories survey!" Meanwhile had the publican frequently sighed, As so often had smote on his breast; "Have mercy, O God!" he at intervals cried, "Upon me, a poor sinner confessed! Have mercy, O God, for polluted and vile, In myself no perfection I see; But when on thy creature one instant I smile, And thy Spirit shall change even me!"

And what was the judgment the Saviour pronounced, As he told of this singular pair, And thus to his listening disciples announced Both the nature and object of prayer? Verily worshipped, the one 'mid his followers stalked To his home, with his guilt unforgiven; The other alone in his penitence walked, But at peace with himself and with Heaven!

CALL TO THE MINISTRY.

It has frequently been proposed, as a question of considerable practical importance, how a person may know that he has a call to the ministry. The following observations by Bernard, who lived in the twelfth century, may perhaps be useful:

"He who is called to instruct souls is called of God, and not by his own ambition; and what is this call but an inward incentive of love, soliciting us to be zealous for the salvation of our brethren? So often as he who is engaged in preaching the word shall feel his inward man to be excited with divine affections, so often let him assure himself that God is there, and that he is invited by him to seek the good of souls. Truly, I love to hear that preacher who does not move me to applaud his eloquence, but to groan for my sins. Efficacy will be given to your voice, if you appear yourself to be persuaded of that which you advise me. That common rebuke will not then at least belong to you, 'Thou who teachest another, teachest thou not thyself?'"

A Minister's Plan of Living.

The following resolutions were copied from a manuscript found in the pocket book of the lamented Dr. Rice. They were intended only, as it appears, for his own private use. It is, perhaps, unnecessary to say, in commending them as excellent rules of action to Christians, and especially to ministers of the gospel, that they appear altogether worthy of their author. Here are principles of action which correspond with the elevated, uniform and holy standard of character which he exhibited in self-denying, vigorous and extended efforts to promote the good of mankind. They accord with the high and holy purposes of his useful life, and they are worthy of his peaceful and triumphant death.

"WHAT I RESOLVE, THAT WILL I ENDEAVOR TO DO."

To "keep my body under," and change my physical constitution,—take food for nourishment, and not for pleasure,—take no more than is necessary, and be indifferent as to the quality; sleep for refreshment, and not for indulgence;—harden and subdue my flesh by labor directed to useful purposes;—endeavor to do as much useful labor every day as I can;—dress as cheaply as comports with decency.

To use all my property for benevolent purposes; pay every thing I owe as soon as possible; save all that I can by simplicity of living, and by practicing self-denial, and give all I can in the exercise of sound discretion to objects of benevolence;—never spare person, property or reputation, if I can do good; necessary that I should die poor.

As to my disposition and conduct towards others; 1st. Endeavor to feel kindly to every one; never indulge anger, envy, jealousy towards any human being.

2. Endeavor to speak as I ought to, about every one, aiming in all that I

say to promote the comfort and happiness of every one that lives.

3. Endeavor to act so as to advance, 1st, the present comfort; 2d, the intellectual improvement; and 3d, the purity and moral good of all my fellow-men.

As to my Creator,—to endeavor to fix more deeply in my mind all truth that I possibly can discover respecting him; and to feel, think and act, in every respect, in correspondence with that truth.

Finally, when I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him.

Reproof.

Reprove mildly and sweetly, in the kindly or severely; nor with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof: they do certainly inflame and disturb the person reproofed; they breed wrath, disdain and hatred against the reprover; but do not so well enlighten the man to see his error, or affect him with kindly sense of his miscarriage, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity than as remedies ministered by a friendly hand: they harden men so much, they scorn to mend on such occasion. If reproof doth not savor of humanity, it signifieth nothing: it must be like a bitter pill, wrapt in gold and tempered with sugar, otherwise it will not go down or work effectually.—Barrow's Sermons.

Trials.

A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork withinside would be unnoticed and unknown, without something to put it in motion without. Nor would our graces grow, unless they were called into exercise; the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit. If a person were always to sit still, without making use of his legs or arms, he would probably soon lose the power of moving his limbs at all; but by walking and working he becomes strong and active.

Rev. J. Newton.

Dignity in the Pulpit.

We think the subject and sentiments of the following extract eminently deserving consideration. Anything like irreverence or indifference to the place

favorably, to inspire feelings of disrespect for the place as well as the preacher. There is however an extreme to be avoided. An assumed or affected dignity is always disgusting. We like to see a preacher perfectly natural, yet serious, and grave, and earnest.

As affectation is never graceful, so coarseness is never effective. There is no force nor wit in slang or cant expressions; or if they excite attention for the moment, it is at the expense of the house of God, the ministry, and the Gospel itself, by pandering to a low taste, and investing sacred things with ludicrous and grovelling associations. The man who plays the buffoon or the clown in a pulpit, leaves not that solemn place what he found it. However dignified the preacher may be that follows him, the people cannot look up to listen, and forget the tricks that were played where he stands; vulgar pruriency will long for the gross excitement, and the refined cannot wholly discharge the scenes of images from their thoughts. Let once the boisterous laugh ring round a place of worship, and its echoes will disturb the meditations of the pious for many a long day.

Why do we spend years in the study of ancient and modern masters of language; why do we separate ourselves from the ruder though honorable pursuits of the world; why do we invoke the presence of a pure and sublime God, if it be not to attain chasteness of diction, purity of thought, and holy elevation of soul? He that is full of love to God and man, will never be vulgar in his conceptions, and a student of his own language need never be vulgar in his discourse. An eminent divine once said that "a clean soul never dwelt in a dirty body;" so we may say, that gross words never came but from a gross mind.

To preserve an entire dignity, requires a scrupulous and thorough care. Nothing should be suffered to break the edifying charm. The pulpit itself deserves to be entered with deliberate respect. It is an impressive custom of the Church of Holland for the minister to pause at its lowest step in silent prayer. Such honor is due to the place and the service. The manuscript should not be adjusted, nor any petty arrangement made during the singing, as if praise were a form with which a minister has nothing to do. The books ought to be handled with a quiet reverence, and not flung about, nor thumped on as mere dead matter. The Holy Volume contains the words of eternal life. It lies upon the desk as a sacrifice on an altar, reminding us of the great Sacrifice that finished atonement. Nor should it be laid aside to make room for our notes, nor closed up as we begin an extemporaneous exhortation, as though we had no use for it except in the form of taking a text. It is the Word of God, and if we reverence in spirit the truth it contains, we will treat with some outward respect the book itself. Thy Amen at the respect the book itself. Thy Amen at the close of prayer is not an unmeaning note of affirmation, nor the benediction a mere *dicta curre*; both need a full and solemn enunciation, and the latter should never be pronounced except the auditory be waiting solemnly to receive it. We have no right to give the blessing of Almighty God to a disorderly people. The very

notices should be read, not pompously indeed, as if we were preaching them, but with a proper distinctness, showing that they are worth hearing, for those unworthy such regard have no right to be there. Above all, the sacred names of God, the Holy Spirit and the blessed Jesus, must never be pronounced without manifest awe, and when possible should be preceded or followed by some epithet or ascription of praise. Such was our apostle's habit, and among his richest treasures of holy feeling are those struck from his heart by the mention of the names he loved to adore. We cannot be too holy in our Sabbath duties, and that holiness should appear.—*Dr. Bethune's Oration at Andover.*

Clouds big with Mercy.

It is delightful to reflect how many prayers, like clouds of incense, have gone up from the hearts of God's people during this present Lenten season. Not one of those prayers that have been offered from the ground of their sincerity and faith will fail to bring down a divine blessing. Truly does the great Hearer of Prayer say, "I never said unto the seed of Jacob, seek ye me in vain." But God does not always, perhaps not often, take our method in answering prayer. We pray for instance, for faith, and imagine that it is to descend, with a kind of gentle fall into the earth. Prop. 26. And the staff from under us. Do we fall? No; for faith is now called into exercise to support us. Again, we are thinking of sin, to heaven in a calm. God raises a great tempest, and breaks the ship, and tosses us into the waves. Do we sink? No. Now our faith is called into exercise, and saves us.

We pray for charity—God makes us parties in distressing scenes. God suffers us to be wronged, then bids us love. We pray for humility. God does not overrule some leading infirmity of our heart; we stumble and fall—and in the midst of sorrow and shame, humility is formed.

We pray for happiness, for comfort, for joy. We have already formed our plan of happiness. We have our little paradise around us. We hope we shall not experience those losses and horrors—which we have seen overwhelm others.

Suddenly, however, all our earthly schemes are broken up. A child dies—a friend is taken away—our own abode is unfixed. And are we unhappy? No; God now comforts us, and makes our comforts to flow from himself. We wished to dwell in our own house; but we must dwell in houses that we have not built. We wished to drink of our own wells; but we must drink of wells that we have not dug. We wished to pluck fruit from our own vineyard; but we must take it from one we have not planted. God very commonly, as tribulation abounds, makes our consolation to abound. Is the Christian afflicted? His joy, his comfort is ended. He is near, that will bind up that broken heart. Yes, believer, your prayers are heard. Out of this very cloud that seems to darken the heavens, you shall hear the voice—"Thou art my beloved son."

With regard to supplies in time of exigency—we pray to have our wants supplied. We think of the future, and are fully disappointed, no help appears. In this person, we say, we shall find a friend; but he is removed or dies, or is too much occupied. No help appears. But when we have wanted ourselves to find the way—all to no purpose—God opens an unseen door, and to such a manner as to show that "the Lord hath done it"—and thus sends the needed help. Our wisdom is to go to God with all our burdens, to lay them at his feet, and to leave the whole matter of our deliverance in his hands. He sees things from the beginning to the end—and will make all things, to those who love Him and call on his name, to work together for their everlasting good.—*Epis. Rec.*

The Bible on Temperance.

We are happy to be able to bear testimony to the zeal and devotedness of the clergy of Massachusetts to the temperance cause. With few exceptions, they, the clergy, in practice and precept, come fully up to the only correct standard, that of total abstinence. We say, with few exceptions. There are a few, and for their special benefit we insert the following extract from an address, delivered recently, we believe, in Portland, Maine. We regret to learn that the tongue of its gifted author is now silent in death. His influence will long be felt, however, and we hope the stinging rebuke which, in this extract, he has administered to that class for whom it was intended, will work in them repentance, and lead them to devote themselves to the cause which the lamented Bannatyne so eloquently pleaded.—*Temp. Journal.*

"It must be admitted, then, that there was little toleration extended, in ancient times, to intemperance in any of its forms, especially when we remember that wines were the only intoxicating drinks in existence, and that the strongest wines then used, had probably less of the intoxicating element than the weakest of those ambiguous potations which intemperance, in its present retreat, was so long, and still is so unwilling to relinquish, casting many a longing, lingering look behind, on mugs of cider, and pots of beer, not to talk of those Stygian mixtures, which modern ingenuity has dignified with the name of wine. I have no hesitation in believing that many—very many men, in the present day, who consider themselves exceedingly temperate, would come under the denunciations against intemperance with which the Jewish and the Christian Scriptures abound. And yet there are men, who to this day tell us, that temperance societies are not scriptural—that they are not sanctioned by the word of God, and therefore they are not right. I confess, I have little patience with such men as these, who plant the Bible as a bulwark against all the improvements of modern times—who oppose, at every step, the progress, both of scientific discovery and philanthropic enterprise, on the ground of some isolated passage, applicable to dispensations that have passed, and a state of society that no longer exists—hunting through Scripture for verbal and rapid objections against every new development of social energies that threaten to disturb their torpid acquiescence in the optimism of the past, and peeping, with sinister eye, through the loopholes of their sectarian watch-towers, on every exhibition of broad and luminous evangelism, as if it were a heterodox or heathenish apparition. It is vain to ask these men, 'Is not temperance uniformly enjoined in Scripture?' Yes. 'Is not intemperance uniformly forbidden?' Yes. 'Are not the conduct of those who devoted themselves to total abstinence uniformly approved and recommended?' Yes. 'Did God ever forbid any to take a vow of total abstinence?' No (except in the case of Timothy, which is not an exception). 'Did he ever command any one to take this vow?' Yes. 'Has not intemperance in modern times proceeded at

such a rate as to threaten desolation to society?' Yes. Were not all other means, except total abstinence, found ineffectual? Can that, then, be now contrary to God's will, which he formerly approved, and which is found the only effectual means of extirpating an evil, against which he has expressed the severest reprobation, and which is opposed to all his schemes for the benefit of his creatures? They cannot say nay to all this, but still it is not in the Bible. Temperance Societies are not in the Bible. 'To the law and the testimony,' cry they, 'we must abide by them, else there is no truth in us.' Yes, ye must abide by the Bible, and ye do abide by it, and so does the active philanthropist, but not as ye abide, by standing still, and looking backwards, and scowling at every onward movement in society that takes you from your repose. He abides by taking it along with him in the great career of Christian and godlike beneficence which it has pointed out. He abides by its precepts, its promises, and its hopes; and by so abiding, he is forever advancing from one good work to another—from triumph to triumph, and from glory to glory, as by the spirit of our God. He uses his religion as a principle of moral and spiritual locomotion—the great motive power of the moral world. He is as a sort of Diogenes' tub, where ye could sit and snarl at modern improvement and philanthropic effort, and all the mighty moral engine, which Christian enterprise has brought to bear on the evils of society. It is a curious propensity, which ye indulge, and had better be left to dogs that bay the moon, and bark at railroad cars."

Christian Reflector.

BOSTON, WEDNESDAY, JANUARY 11, 1842.

The commanding and almost illimitable influence of the periodical press, of this country, is a theme fraught with the deepest interest, and a reality producing the most momentous and extensive results. It is estimated that nearly one hundred millions of sheets are issued annually for our eighteen millions of population! It has been found, by collected statistics, that our country is most emphatically distinguished, among all nations of the earth, in the extent of these issues, and their all-pervading influence. In Europe, with a population of 227,000,000, according to statistical tables, in the "Annales des Travaux" of the Paris Statistical Society, there are reported to be two thousand one hundred periodical publications. And in our own country, with 39,000,000 of population, there are two thousand two hundred. In Europe, then, there is one paper for every 106,000 persons, and in the United States one for every 10,000. This is a most gratifying result, so far as our feelings of national attachment and pride are indulged, but viewed independently it is startling and fearful. That so great a multitude are able and disposed to read—that intelligence is so abundantly and widely diffused—that the minds of the people are thus expanded and the elements of moral power increased—all this should give us pleasure, and inspire us with hope. We have the recorded testimony of Washington, that in his view "these easy vehicles of knowledge are more happily calculated than any other, to preserve the liberty, stimulate the industry, and meliorate the morals of an enlightened and free people." Dr. Johnson, when in the fullness of years and knowledge, said, "I never take up a newspaper without finding something I should have deemed it a loss not to have seen; never without deriving from it instruction and amusement." Tributes like these, to the value and power of the newspaper press, from the highest authority, have been frequently and justly rendered. Knowledge indeed is power, and the press a gigantic lever. But let it operate unsanctified, or unrestrained by moral principle and the fear of God, and it is power to do harm; it is a lever to overturn the institutions of freedom—to subvert the principles of righteousness, and defeat the plans of benevolence and piety. Christian men, and especially ministers of the gospel, have a work to do in this country, with reference to the press. They must not only refuse, discountenance, and testify against the vile trash, issued in heaps by the reckless and irreligious portion of the press, and scattered broadcast over the land, and devoured by the young; but they must patronize and distinctly and earnestly recommend those periodicals and papers whose character is unexceptionable and whose influence is salutary. We have secular and literary publications which deserve to live and flourish; and we have well-conducted religious periodicals, one or more of which should regularly visit every Christian family in the land. But connected with all our churches and congregations, there are families where no paper of this sort is received. The minds of its inmates, if fed at all, by the current literature of the day, are fed on that which is useless, or positively injurious.

The claims of the religious press are unparalleled. The intelligence conveyed by a good weekly, devoted to the interests of religion and morality, is surely such as all ought to possess. And the enlivening, refining, and elevating influence of the selected reading, thus provided, must be of inestimable worth to the forming minds of every family circle. What a boon does that father withhold from his children, who, at this day, furnishes them with no religious paper. What a cruelty to rear a family, amid such cheap and multiplied facilities for their intellectual and moral improvement, without supplying them with what is so easy to be obtained, and so perfectly adapted to their condition and wants. And is not that pastor unfaithful to his trust, who does little or nothing to secure the circulation of religious papers among his people? Does he not practically disregard their moral and religious interest? How can he expect they will be benevolent and active Christians—good hearers and faithful doers of the word, when they know almost nothing of what is transpiring in their own and other lands, and what are the pressing and increasing claims of Christ's cause and a perishing world?

We do not write now to urge our own particular claims; we only ask the attention of our readers to this subject, earnestly beseeching them to make an immediate selection of the periodicals they can cordially support, and use their active influence to promote their circulation. Let every pastor urge his people, plainly, and if need be, repeatedly, to take a religious paper. Let him speak out his views, without qualification or reserve, and see to it, that if any family in his parish is without such a paper, the sin does not lie at his door. Many persons are able to add to the list. They can afford, and if so, ought, to take such other periodicals as they and their families will be profited by perusing. But there is not one family in the land which should not be supplied with, at least, one of our religious weeklies. Reader, what will you do towards securing this result?

Singleness of Purpose.

We observe in the "Christian Soldier" a notice of a meeting to be held this (Wednesday) evening in the West Baptist Church, in Providence, of those friends of the slave "who are opposed to the introduction of extreme questions on the anti-slavery platform." We are glad to see such a notice, and to see it subscribed by one of our staunch friends. The object of the meeting is defined to be, "to devise measures for advancing correct anti-slavery sentiments, and benefiting our enslaved brethren." We are persuaded that nothing is of so much importance, at the present juncture, for the attainment of this object, as singleness of purpose, with reference to it. The progress of anti-slavery sentiment will be onward and rapid, whatever obstacles oppose it; but if anything is adapted to retard it, it is the introduction of other topics to the notice of its friends, by which their own energies are diverted and wasted, while those who might be induced to join in plans for the promotion of the cause, are thrown back disgusted or offended. The most effective means which the enemies of abolition have been able to employ against it, they have derived from the misdirected efforts and zeal of a portion of its professed friends. Those who were but slightly acquainted with the history of the enterprise, have been taught to regard governmental and church organizations, hostile to the ministry and to all the established institutions for spreading truth and saving souls; and in consequence, dangerous to society in proportion as they have influence and power. As writes a correspondent of the "Morning Star," "While the slave is left to clank his chains, many who would fain monopolize the very title of abolitionist, and for whom the honor is claimed of having awakened the cause into existence, are, in almost any other than a conciliatory manner, pointing out what they suppose to be the faults of all, but themselves, and attacking every institution save their own, and thus not only preventing others from engaging in the cause, but rendering it absolutely necessary that those who are already enlisted should stay their direct attacks upon the foul system which causes the land to groan with its abominations, that they may counteract the flood of error with which professed abolitionists would, if possible, deluge the world." Under these circumstances, we deem it the solemn and imperative duty of all single-hearted, benevolent and magnanimous men, to join and lift up a standard; and asking wisdom from above, to go forward, single-hearted and Christian-like, to the work which remains to be done. Let it be seen that the friends of the slave are judicious and consistent—the supporters of Christianity and its institutions—the friends of good order and manly conduct. The enlightened moral sense of the whole community will, in a little time, be won to the support of a cause, which must embrace among its friends, sooner or later, all who love God or sympathize with man.

Liberality of a Colored Church.

The African Baptist Church of Louisville, Ky., has sent to the Treasurer of the A. B. B. F. M. for the support of the African mission a donation of \$115.50. It is their jubilee offering, of the 24th Sabbath in October. It scarcely need be added, that the members of this body are poor. Colored people are not allowed to get rich in Kentucky. The Banner and Pioneer is very naturally reminded by this act of liberality, of the churches in Macedonia, whose "deep poverty abounded unto the riches of their liberality." And the editor commends the example to more wealthy churches in Kentucky.—It is the missionary spirit pervading that colored band, which the Kentucky churches need, and which possessed, would operate to produce some changes at home, we apprehend, as well as to secure large contributions for the dispersion of gospel blessings in distant lands. The emancipated slaves of the West Indies are all devoted to the missionary cause. And when our own slaves shall be emancipated, they will form into missionary churches by hundreds, and though weak and poor, raise, perhaps, their thousands, for the evangelization of Africa. We have not a doubt but their liberality will far exceed that of their present masters. We should certainly love to see it exercising itself, under the influence of appropriate stimulants. Allusions are often made to the "big Irish heart"—but the African heart is bigger still—only give it a chance to dilate and grow.

Times improving.

In these degenerate days, when on the wings of every breeze, is borne the story of public and private defalcation; and the loud denunciatory voice of accusation is pouring forth its torrents against "designing knaves," "unprincipled villains," and "dishonest bankrupts," it is cheering to know, that a sound conscience is yet active among some of our fellow-citizens, whose fortunes were broken, and whose hopes were dashed, during the commercial embarrassments of 1838.

By the Mercantile Journal, our community was recently informed, that an extensive mercantile house had just now paid an installment of forty per cent to each of their creditors, from whose claims they had been wholly discharged in the year above mentioned. This house becoming embarrassed in 1836-7, obtained an extension, the last payments on account of which, they were unable to meet in 1838, and then gave to their creditors in consideration of a full discharge, secured paper for sixty per cent. of their several claims. This having been paid, they have now voluntarily come forward and paid the balance of forty per cent. from which they were discharged, together with interest, amounting in all to a large sum. The Mercantile Journal has declared this to be an "act worthy of all praise." It certainly must be considered worthy of all imitation; and the God of heaven regarding it only as the simple duty of his stewards, though he should not write it down to the account of their praise, will smile upon it as an act of obedience to his will. And by it, he is therefore calling in loud accents, to all others far and near who have passed through similar trials, and are now similarly circumstanced, to "go and do likewise." Shall this call be heeded? Let it be sounded from Maine to Georgia, and from the Atlantic to the Pacific; and if it meets a hearty response, then will the American people have cause of devout thanksgiving

to Almighty God, that he has brought their moral pulse to a more healthy action.

Knowing as someone do, without always being willing to acknowledge it, their strong propensity to fastidious feelings; they are apt to judge others selfishly; and hence it may be said that the act to which allusion has been made was prompted by a desire to secure the praise of men, or perhaps to establish a better credit in the community. But these things are the very things which Master the parties may stand or fall. In time past, they have had the reputation of high minded and honorable men; and the writer of this, who has the pleasure of their personal acquaintance and friendship, believes them to be beyond the necessity of a purchased credit, and to be actuated by those principles which govern honest men, not inquiring what this or that man will say, but what is right.

The Pardoning Power.

One of the greatest errors of American legislation, in our opinion, is the lodgment of the pardoning power in the person of the State Governor. It is so frequently abused, that so great is the liability to its abuse, that the restraints of wholesome laws are essentially weakened, and the greatest crimes are committed, almost with impunity. The case of a recently published "in vino." Read "The effect of the exercise of the pardoning power is also felt in the New York as well as in the Pennsylvania prisons. There is nothing, I am persuaded, that contributes more to the discontent, irritation, and indecency of a convict, than the constant anticipation of a pardon, and of course almost constant disappointment. The hope of pardon is embraced with sufficient eagerness, even when it comes to only one in a thousand; but when it is afforded to one in twenty, as it was last year at Auburn, no one can fail to see that the effect must altogether be mischievous."

Catholics in Canada.

The Roman Catholics in Canada are waking up to a consciousness of their enslavement. They are hardly satisfied that they should themselves be suffering the ills of abject poverty, while they are enabling their priests to grow rich. The following from a correspondent of the N. H. Register will be read with interest.

The Seigniores are divided into Parishes, to each of which a cure (priest) is appointed by the Bishop without any reference to the people. The parishioners are required by law to build a church and keep it in repair, and to furnish a house for the priest. They commonly build a fine very nice, large house, called the presbytery, and also a small one, called the curate's, the 26th bushel of every kind of grain raised in the parish. His fees for various services are also numerous. Money is frequently left by wealthy persons for masses to be said for their own souls, or the souls of their friends. In this way, a large sum has accumulated, enough probably to pay for many masses than all the priests in Canada can say. Each priest receives about one shilling and three pence (25 cts.) per day for this service. The priest begins to see that the priest is rather a burden upon them. They see him living in the best house in the parish, in the midst of plenty, and see themselves obliged to bring him every 26th bushel of every kind of grain, which in fruitful seasons amounts to a large quantity, and in unfruitful seasons to a small one. They see the priest selling large quantities of speculators. Various other causes have operated to shake the confidence of the people in the priests, and lately I have seen some Catholics who would acknowledge it possible for the priests to do wrong, and a few who even condemn in strong terms their power and abuse of it.

The Silent Prayer of two thousand Persons.

The Rev. Dr. Cox, in his history of the English Baptist Mission, relates a circumstance, which was not only impressive and affecting, almost beyond a parallel, in itself, but which in its result, exhibited, in a most remarkable manner, the power of prayer, directed to a definite object. It was while Dr. Carey was almost alone in India, and greatly distressed for want of another missionary, to station on the island of Amboyna, where there were said to be 20,000 professing Christians, with places of worship and schools, but without a minister, that the first annual meeting of the Baptist Missionary Society was held in London. During the session, Mr. Fuller and Dr. Ryland preached in the Dutch church, Austin Friars. In his discourse, the latter adverted to the happiness of Dr. Carey, in having two of his sons, Felix and William, devoted to the mission; "but," said he, "there is a third who gives him pain, he is not yet turned to the Lord;"—then making a solemn and lengthened pause, during which tears flowed abundantly from his eyes, he exclaimed, in a shrill and vociferous voice, which seemed to exhaust a whole soul of feeling, "Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey!" The appeal was like a sudden clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Two minutes, at least, of the most profound devotional feeling, preceded an assembly of perhaps two thousand persons. Among the first letters afterwards received, was the announcement of that conversion which had been so earnestly sought; nearly or quite synchronous with the season of fervent supplication.

It may be interesting to the reader, if we add that this Jabez Carey had, about eighteen months before, been articulated to an attorney, and had greatly pained his father by his apparent dislike of religion. But immediately on his conversion, he proposed himself for the missionary work at Amboyna. His employer generously set him at liberty, and gave him the highest testimonials for diligence and ability. Just previous to his designation, important business with the government brought Felix from Burmah. And thus Dr. Carey, with two of his sons, Felix and William, united in laying hands on the third. "I trust," said Jabez Carey, "that this will be a matter of everlasting praise. O praise the Lord with me, and let us exalt his name together! To me the Lord has been very, very gracious. I trust all my children love the Lord, and three out of four are actively engaged in the important work of publishing his gospel among the heathen; two of them in new countries."

REV. DR. BAIRD.—This highly esteemed and useful man, who has been for some time traveling in Europe, returned by the last steamer, in good health. He has already begun to address meetings in New York and Brooklyn. He represents that the religious condition of Europe is in many respects,

deeply and increasingly interesting. Light is breaking in upon countries long shrouded in ignorance, and the mind of the people thirsting, as it has not for centuries, for the word of life. Never was there such encouragement for labor.

Revival in Egremont.

DEAR BRO. GRAVES.—Knowing that your readers are always rejoiced to hear the shout of victory from any part of Israel's camp, I cheerfully respond to your request, and send you the following account of the recent work of grace in Egremont, Berkshire Co. Ma. In this place, Christ had but a small flock, and they were surrounded with those goats that call themselves Universalists. Trusting in God to bless the means, we commenced a meeting of days about eight weeks since, and it did not seem that no influence could break in upon the ranks of the enemy. But God's people humbled themselves before him, and like Samson, began to feel for the pillars of the temple. They soon found themselves strong in the Lord. A series of signal conquests commenced on one Sabbath night. The soldiers of the cross were then fighting in the most approved and successful way—viz., upon their knees. (A number of them continued wrestling all night in the house of prayer.) While they were thus to God; and some of those who had been years ago Universalists. One man among them arose and said, "I have been a Universalist 20 years, but the scales have to-night fallen from my eyes, and I now see clearly." His wife, likewise a Universalist, surrendered the next evening, and a brother-in-law of like faith went home with an arrow fastened in his heart. He retired to rest, but found his pillow full of thorns. He and his wife arose at midnight in great distress, and began to search for their long-neglected Bible, but it could not be found; (strange that those who love God should lose their Bibles.) In their distress they went to a neighbor and borrowed one. The morning light found them still reading and praying, but as the sun arose, the Sun of Righteousness shined upon them by their healing beams. These all, like one anciently when the scales fell from his eyes, were baptized straightway, and joined themselves to the disciples. Many similar cases I might mention, were it expedient. To one more I will refer. A man who had been a Universalist 10 years, and who had boasted much during the meeting that this man-made excitement could not effect his nerves, arose while reading these were being made for prayers, and said—"As no one presents my case, I now present myself for the prayers of God's people." He came forward, much agitated, and prostrated himself before the altar, and both he and his companion were soon rejoicing in hope. The conversions were, generally, evidently in answer to earnest, persevering prayer. The converts were of all ages, from the grey-headed down to the little child, though an unusually large proportion of them were heads of families. About 50 were hopelessly converted, and the interest was evidently increasing when I left. Seventeen had been baptized, among whom was one lady about 80 years of age. The pastor, Bro. Grant, is a faithful man, and the prospects of the church are encouraging.

A feeble Baptist Church in Weatherfield, Conn., and the work is beginning to move on gloriously. There have been some very interesting cases, and the interest is increasing. The prospect is that Weatherfield will be shaken, and that the chains will fall, if not from those in the State Prison, from those who are in the prison of sin. Many who have not been accustomed to attend upon the means of grace, are powerfully wrought upon. Backsliders are reclaimed, and new hopes uttered by old professors. The church last Sabbath unanimously added the following item to their covenant: "We disclaim all fellowship with any person, male or female, who may sell or traffic in intoxicating drinks, either directly or indirectly, without being lawfully appointed to sell for medicinal purposes, or who shall drink the same."

Yours in gospel love, R. J. SMITH.

Weatherfield, Dec. 30, 1842.

Revival in Marblehead.

The religious interest in Marblehead, we are happy to learn, is increasing. Bro. Dean baptized nine persons on the 1st Sabbath in this month, and a number more were expected to come forward soon. Prayer-meetings are held at 6 o'clock every morning, and frequently more than 150 have been present. The pastor is laboring without any foreign assistance, of which he feels the need. We learn also that a deep interest is apparent in Beverly. Evening services have been held during the last two weeks, and the assemblies are large and solemn. Many are asking what shall we do to be saved? and a number are rejoicing in hope. In Salem the interest is said to be widening and deepening.

Yours in gospel love, R. J. SMITH.

Weatherfield, Dec. 30, 1842.

Temperance and Dr. Jewett.

The important services rendered by Dr. Jewett to the cause of temperance, are becoming more highly appreciated than ever. His tact, energy, perseverance and invincible good humor, admirably qualify him for the sphere of exertion in which he has now for years been almost constantly employed, and we are glad that both his zeal and his fame have survived the raptures of Washingtonianism, and are still drawing around him the congratulations of friends, and the sympathies of the people. The Doctor has recently visited several places in the vicinity of Boston, and, judging from what we hear, the cause has received a fresh impulse through his renewed exertions. The Quinary Patriot gives most gratifying statements of the progress of the cause in that place, and gives large praise to Dr. Jewett. "His manner," says the Patriot, "of presenting his sentiments is so familiar and persuasive—his arguments so logical and convincing—his personal appearance so inviting—his laughing eye—his unexhausted fund of humor—his evident kindness of heart and good-will—his almost unequalled powers of imitation, and his appropriate and interesting illustrations—tend to render his appeals altogether irresistible." Dr. J. is the present editor of the Temperance Journal, the cheap and popular monthly issued by the Mass. Temperance Union. We have been looking

at the January number which contains a great variety of interesting matter. Among other articles we find an original poem by the Dr. himself, entitled "Fourteen o'clock." It is founded on a story of a couple of dandies in New York, who indulged themselves on a certain rainy evening at "Sandy's shop," until each became as men are wont to become by such indulgence.

"A silly subject for contempt or pity— Yet, in his own opinion, would you say, 'I venture a transcript of a part of this poem, taking it for granted that our readers like occasion, now and then, for a cheerful smile. After various discursive strains, the Dr. proceeds as follows.

Night's half-way house old father Time had passed, And left two mile stones in his track behind, And onward toward the third was journeying fast. When to their homes our heroes seemed inclined. Sandy politely guides them to the door And kindly held the light. For 'twas a very dark and dreary night, And now the rain did like a torrent pour. Drunkards need space to travel in, and they Their zig-zag journey took toward Broadway; They reached it, and pursued their course along, Chattering old night with fragments of old song. We said the rain fell fast, and so it did, And down the gutter like a river flowed; And as with gathering strength along it sped, Bore on its breast a very filthy load. But, whence derived, we shall not here declare, Yet we might give offence to ears polite, Yet to prevent mistake, and set all right, We'll hint that hogs and horses travel there. Into this Mississippi of Broadway.

And as they reached the middle of the stream, A church clock struck, to tell how time sped on; And to be sure and keep their reckoning good, They halted in the middle of the flood. And stamping with their feet, they counted one. At once it struck; they stamped, and talked and swore, While the flowing flood their feet came down. Then, said the clock, and as their feet replied, The filthy water splashed from side to side.

Another clock behind the first in time From old St. Paul's, just now began to chime; And while it was resounding through the town, Amid the flowing flood their feet came down. Sir, they exclaimed; when from a neighboring spire Another bell rang out the alarm of fire.

This gave the drunken dandies quite a sweat, For though from head to heel they were now wet With mingled gutter-water and falling shower, Which on their crazy heads did constant pour, Yet there they stood, and stamped, and counted still, As on their ears each stroke successively fell.

They reached, at length, fourteen, and quite amazed, One thus exclaimed, while wildly round he gazed, "Through all my life—life, some twenty years or more, I never knew it—(hic)—to be so late before." C. J.

The Washingtonians and the Clergy.

The Washingtonians have changed their policy somewhat, on one point, and we are glad to see it. Instead of disclaiming all sympathy with religious matters, and speaking of the clergy as standing aloof from the cause of temperance, they are inviting ministers to address them, and are willing to hear, withal, exhortations to piety. They are doing this in Boston, and in Portland, and hope they will do it, if they do it not already, throughout the country. It would be a sad thing for the Washingtonians to attempt to sustain themselves independently of the religious influence of the country, or the influence of the old pioneers in the cause of temperance. The sooner and the more closely they identify themselves with their predecessors in this great enterprise, the better, in our opinion, will it be for them, and for the cause to which they are devoted. The Portland papers notice an address of the Rev. Mr. Colby, as one of many which have recently been heard with great interest. "The object of Mr. Colby," says the Gazette, "was to urge upon his hearers their duties as men, as citizens, and as Washingtonians. This was done with a clearness, a force, and a felicity of illustration, which we have seldom if ever heard surpassed."

Sir Isaac Newton and the Little Horn.

DEAR BRO. GRAVES.—As you have given to the world an extract from the opinions of Sir Isaac Newton, you will undoubtedly allow them to be subjected to any criticisms they may seem to deserve.

He says, the "the horn of a beast always signifies a new kingdom, and the kingdom of Antiochus was an old one." Ans. The horn of a beast signifies an old, as well as a new kingdom, and about as prominently in the Bible. See Dan. 7: 11, and 21; also 8: 5, also 6, 8.

He says, "Antiochus reigned over one of the four horns of the four horn, but he reigned over a little horn, which arose from one of the four horns. The kingdom of Seleucus included Syria, Parthia, and all eastern Asia. This kingdom was divided, Syria forming one kingdom, Parthia and Eastern Asia another. Afterwards Eastern Asia separated from Parthia. Antiochus reigned over Syria, which was truly a little kingdom, arising out of the larger kingdom of Seleucus; a little horn coming out of one of the four horns. These are facts, plainly laid down in every authentic history of those times, and which Sir Isaac ought to have known."

He says, "This horn was at first a little one, but waxed exceeding great, but so did not Antiochus." Ans. So did Syria, which at the time of the separation from Parthia was small and weak, but under Antiochus, was the most powerful kingdom in all Asia, and apparently in all Africa. See Maccabees.

"The horn was a king of fierce countenance." He was Syria under Antiochus. "The horn destroyed wonderfully, and practised, and prospered." So did Antiochus. See Maccabees.

"The horn was mighty by another power, Antiochus acted by his own." Antiochus always acknowledged his subjection to the Romans, and seemed to feel that his power was derived from them.

"The horn cast down the sanctuary to the ground, and so did not Antiochus." Ans. Not "the sanctuary," but the place of the sanctuary, not "to the ground," but cast it down. So says the Bible, and Sir Isaac has no authority for saying that Antiochus did not cast down the place of God's sanctuary.

There is no evidence that the 2300 days in this chapter are put for years, and the profanation of the temple under Antiochus did continue just about 2300 evenings and mornings, the term used for days in this chapter.

He says, "these were to last to the end of the indignation against the Jews, but this indignation is not yet at an end." Ans. The Bible does not say, "they shall last to the end of the indignation against the Jews," but that they should occur at the end of the indignation, not "against the Jews," but anything at which God's people might be indignant, as God might be at the whole of the third beast, and all its horns, (which beast might be the indignation spoken of.)

He says, "they were to last till the sanctuary which had been cast down should be cleansed, and the sanctuary is not yet cleansed."

Ans. Maccabees declares that the sanctuary was very thoroughly cleansed after its profanation by Antiochus, and he devotes nearly thirty verses of a chapter to a description of that cleansing.

In conclusion, if any one can show that the little horn of the eighth chapter of Daniel is not Syria, we hope he will do it, without resorting to such gratuitous assumptions as those of which Sir Isaac has been guilty. Reasoning founded on facts, will do more to induce conviction, than reasoning founded on assumptions.

VERITAS.

More Revivals.

FITCHBURGH.—The esteemed pastor of the Baptist Church in Fitchburg, Mass., has written us, under date of Jan. 2d, as follows:

DEAR BRO. GRAVES.—I had the privilege of baptizing 14 precious converts yesterday—8 males and 6 females. Among the number, is my eldest daughter, 4 of our choir of singers, and one young man who has been a leading and influential Universalist. We have held meetings afterwards and evenings for the last three weeks. As yet, we have been blessed to assist me, and his labors have been blessed to the good of souls. The work is going on with great power, and is becoming pretty general in the Congregational and Methodist Societies.

Affectionately yours, OREN TRACY.

Br. J. W. Poland writes us from Bow, N. H. that the revival in that place still continues. For his successive Sabbaths there have

ordinance. The Morning Star reports several revivals; one at Ellington Falls, which has been carried on more by prayer than preaching, and has been remarkable for its solemnity and steady onward progress. The Spirit's influences have copiously descended in Ellington, Vt.; also in Sandwich, Gilford, and Eaton, N. H. In the latter place all classes have shared in the work, and the number hopefully converted is 400 or 500. The reporter says: "The first sign that we saw of good was the inhabitants giving up their cups, and subscribing their names to the temperance pledge. This had a favorable influence in uniting the people and bringing them under gospel influence."

A revival, fraught with interesting incidents and glorious in its results, has prevailed at Bennington, Vt. Thirty or forty have been baptized in Shafsbury, the town adjoining. The pastor in Bennington is the Rev. W. W. Moore. He has been aided in his labors by Rev. C. W. Hodges, of Westport, N. Y.

A revival is in progress in Chateaugay, N. Y. We learn that Baptist sentiments have been much but not successfully opposed in this place. The converts have been faithfully warned against the danger of going into cold water, and treated, as wont, with homilies on close communion.

The Rev. Robert W. Landis writes to the N. Y. Evangelist that God has poured out his Spirit gloriously in Bethlehem and Alexandria, N. Y. Special means have been employed with very great success. The whole number, he writes, "who were hopefully converted at Bethlehem, was considerably over two hundred, and yet there was no unusual excitement, or anything like 'wild fire' to be seen. The deepest solemnity reigned throughout every meeting. The spirit of fervent and agonizing prayer was shed abroad in the hearts

